 Library 1145. 3111. 12



00003233

The Fundamental Aspirations of Man According to Indian Thought

*Dewan Bahadur K. Krishnaswami Rao Lectures,
Madras University, 1952.*

BY

K. BALASUBRAHMANYA AIYAR, B.A., B.L., M.L.C.



131.4
Ai 48 F

AMI SASTRI RESEARCH INSTITUTE
MYLAPORE, MADRAS

1952



**INDIAN INSTITUTE OF
ADVANCED STUDY
SIMLA**

The Fundamental Aspirations of Man According to Indian Thought

*Dewan Bahadur K. Krishnaswami Rao Lectures,
Madras University, 1952.*

BY
K. BALASUBRAHMANYA AIYAR, B.A., B.L., M.L.C.

KUPPUSWAMI SASTRI RESEARCH INSTITUTE
MYLAPORE, MADRAS
1952

ENTERED

CATALOGUED



*Reprinted from the
Journal of Oriental Research, Madras,
(Vol. XX)
Price Re. 1.*

181.4
Ai 78



Library IAS, Shimla



00003233

PREFACE

This represents two lectures delivered by me under the auspices of the Dewan Bahadur K. Krishnaswami Rao Lectureship Endowment.

According to the terms of the endowment the lectures have to be delivered once in two years on a subject relating to "some aspects of ancient Indian culture studied from original sources". Accordingly the subject chosen was "The Fundamental Aspirations of Man According to Indian Thought". The lectures were delivered on two consecutive days on the 19th and 20th August, 1952 and on the first day the lecture was presided over by Dr. Sir A. Lakshmanaswami Mudaliar, Vice-Chancellor of the University of Madras and on the second day, by the Hon'ble Mr. Justice T. L. Venkatarama Iyer.

In our ancient literature the subject is discussed under the caption "Purusharthas". References to the Purusharthas are contained in various places in all our ancient Indian classics ranging from the Vedas to the Kavya literature. It has not been possible to collect all the material exhaustively. But many of the important sources are indicated in the lectures and all the main ideas which have been expressed by our ancient seers and poets about the four Purusharthas have been expounded. More than that it has not been possible to do within the limited scope of these lectures under the auspices of the above endowment. It is a fit subject for an exhaustive treatise.

There are a few works in Sanskrit of the nature of compilations devoted to the inculcation of teachings under the four heads of Dharma, Artha, Kama and Moksha, like for instance the Purusharthasudhanidhi found in manuscript in the Madras Government Oriental Manuscripts Library. In English, I have not been able to find any special treatise devoted solely to an exposition of this very valuable subject.

My thanks are due to the authorities of the Madras University for permission to publish these lectures through the Journal of Oriental Research, and to the authorities of the Kuppaswami Sastri Research Institute, for undertaking their publication.

K. BALASUBRAHMANYA AIYAR

1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part is a list of the names and addresses of the members of the committee who have been elected to the office of Secretary.

3. The third part is a list of the names and addresses of the members of the committee who have been elected to the office of Treasurer.

4. The fourth part is a list of the names and addresses of the members of the committee who have been elected to the office of Chairman.

5. The fifth part is a list of the names and addresses of the members of the committee who have been elected to the office of Vice-Chairman.

6. The sixth part is a list of the names and addresses of the members of the committee who have been elected to the office of Secretary.

7. The seventh part is a list of the names and addresses of the members of the committee who have been elected to the office of Treasurer.

8. The eighth part is a list of the names and addresses of the members of the committee who have been elected to the office of Chairman.

9. The ninth part is a list of the names and addresses of the members of the committee who have been elected to the office of Vice-Chairman.

THE FUNDAMENTAL ASPIRATIONS OF MAN, ACCORDING TO INDIAN THOUGHT

I beg to express my heart-felt thanks to the Vice-Chancellor and other members of the Syndicate of the Madras University for the great honour they have done me by inviting me to deliver the lecture under the auspices of the Diwan Bahadur K. Krishnaswami Rao Lectureship. I had the privilege of seeing the great and good man whose name is associated with this lectureship and I know what an abiding interest he took in ancient Indian culture and how much he was himself imbued with the true spirit of that culture. I, therefore, feel that it is very appropriate that the subject of the lecture should, according to the terms of the endowment, be one relating to some aspect of ancient Indian culture studied from original sources. When I look at the names of the great and distinguished scholars who delivered the lectures in previous years under the auspices of this endowment, I have to approach my task with trepidation and diffidence. I, therefore, largely rely on the good-will of my audience and also upon the interest which the subject is likely to arouse in their minds. I implore you to listen to me in the same way as Kalidasa did in the Vikramorvasiya, modified to suit the present context.

प्रणयिषु वा दाक्षिण्याद् अथवा पुरुषार्थवस्तुबहुमानात् ।

श्रुतावहिताः व्याख्यां सुब्रह्मण्यस्य बालपूर्वस्य ॥

Friends, the wisest man of Greece, Socrates said "The noblest of all investigations is the study of what man should be and what he should pursue". It is a matter for wonder that Indian thought which has had a hoary antiquity, from the earliest times, focussed its attention and directed the search-light of its reasoning and analysis to the subject of the meaning and purpose of man's life on earth. The sages, seers, prophets and poets of India were profoundly interested in this study of what man should be and what man should pursue. It is generally recognised now that Indian thinkers exhibit a marked tendency to approach questions like these in a scientific spirit and to investigate them with the aid of their power of systematic logic and clear-cut analysis. They

endeavour to discover what the supreme goal of life is, and then, to comprehend the nature of the fundamental aspirations of the human heart and to study its psychological tendencies and to deduce therefrom what the objectives of life are and what they should be. Just as in science, here too, deductions are made and conclusions are reached by a process of reasoning from certain basic truths and observed facts and certain formulas arrived at by experience and insight.

The first and foremost basic fact is that man is essentially an animal. He possesses instincts, tendencies and desires in common with animals. The great philosopher Sri Sankaracharya has beautifully expressed it in sutra form in his Sutra Bhashya, thus पञ्चादिभिश्चाविशेषात् (man is none different from animals). A famous Sanskrit verse expounds it thus:

आहारनिद्राभयमैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।

धर्मो हि तेषामधिको विशेषः धर्मेण हीनाः पशुभिस्समानाः ॥

“Eating, sleep, fear and copulation, these are common to man with animals. What is more in men is Dharma. Devoid of Dharma they become equal to animals.” The four characteristics enumerated here are only illustrative. The instinct for cruelty, the lust for power and the struggle for existence may also be mentioned as common to animals. From the accounts that we read of the half man of the Paleolithic Age, we have to conclude that primitive man was not much above the level of the animal and that with him the law of the jungle prevailed and that he was content with the struggle for existence and the satisfaction of his animal desires. Even in spite of his great and wonderful advancement in material civilisation and rapid strides he has made in the acquisition of knowledge, and in the progress of science, in spite of his marvellous conquest and control of nature, man has not made much progress in rising superior to his animal nature. A writer has said, “Man has learnt to fly in the air like a bird and to swim in the water like a fish, but he has not learnt to walk on earth like a man.” But it is equally true that he is much more than an animal and that he is essentially, a spirit also. The divine spark is in him which lights his whole nature. The reflective capacity of the human mind and its power of free invention, cannot partake of the

nature of instincts. Man possesses self-consciousness, the intelligence to look before and after and vary action according to circumstances. It was Pascal who said "that the minute human being who knows he is crushed, is infinitely higher than the un-knowing mass, however vast, which crushes him". It is this knowledge, this power of discrimination which distinguishes man from the animal. The great statesman and poet, Sri Nilakantha Dikshitar expressed this truth in a beautiful verse which means "If even after attaining the position of being born a man, he does not possess wisdom and discrimination then, it is much better he be an animal as he will not then be subject to the controlling law of sin".

अपि मानुष्यकं लब्ध्वा भवन्ति ज्ञानिनो न ये ।

पशुतैव वरं तेषां प्रत्यवायाप्रवर्तनात् ॥

(Sabharanjana Sataka Sl. 7).

Jalaluddin Rumi, the famous Sufi poet said "I died a mineral and became a plant. I died a plant and rose an animal. I died an animal and I was man. Why should I fear? When was I less, by dying? Yes, Once more I shall die as man to soar with the blessed angels; but even from angelhood I must pass on. All except God perishes. When I have sacrificed my angel soul, I shall become that which no mind can conceive." Indian thought has, therefore, proceeded upon the recognition of the value of this truth, namely, that man's progress lies towards the perfection of an Angel and the manifestation of the divinity within him. We find frequent reference in our sacred literature to the three levels and grades of created beings, the level of the Deva, of the Manushya and of the Tiryak (lower creatures). In the long course of evolution of which we read accounts in the Puranas, especially in the Srimad Bhagavata, the Jiva has progressed from the level of the animal to that of the manushya and he must rise higher to the level of the deva, and he should so perfect himself to attain it. As Samuel Taylor Coleridge says "If man is not rising upward to be an angel, depend upon it, he is sinking downward to be a devil. He cannot stop at the beast".

Secondly, Indian thought has proceeded upon the assumption of the truth of the doctrine of Karma and Re-incarnation. It believes in the immortality of the soul; that the soul is

beginningless and endless and that in its pilgrimage through the Universe, it takes successive bodies, the nature and characteristics of which are largely determined by the conduct and action of the individual when the soul passes from one body to another. The doctrine of Karma emphasises the principle that as a man sows, he shall reap and he is the maker of his own destiny. It is unnecessary to discuss in detail the full scope and content of the doctrine of Karma and Re-incarnation here. They are well-known to all students of Indian thought. I have made reference to it because it is noteworthy that during the long course of the history of Indian thought throughout the ages, the doctrines of Karma and Re-incarnation have played a great part in moulding the characteristic features of Indian thought on all aspects of life. It is well-known that Indian thought has admitted a large amount of free thinking, but except the school of Charvakas which never had a large following in our country, all other schools of Indian thought have never doubted the truth and utility of the doctrine of Karma and Re-incarnation. In fact, we do not find any discussion of the view for and against the doctrine in any books of our sacred literature as we find in regard to every other matter. All our thinkers have taken it for granted that the doctrine of Karma and Re-incarnation has been well-established from time immemorial in our country. In fact, it has become part and parcel of the consciousness of the Indian race. Even the dissident religions like Buddhism and Jainism did not throw any doubt on the doctrine and proceeded to discuss the principles of their religion on the assumption of the truth of the doctrine. Western scholars, sometimes, have appreciated the doctrine, as a clever hypothesis which gives a working explanation for the inequalities and tribulations, the injustices and tragedies of human life, without attributing to God the grave charge of partiality and mercilessness. Some other Western scholars have regretted the effect of the doctrine upon the Indian mind as casting a note of pessimism and infusing the spirit of negation of worldly life. But the truth is that the doctrine, far from striking a note of pessimism or infusing the spirit of the negation of worldly life, tended to reinforce the faith of the Indian in the ultimate values of life for their own sake, irrespective of utility or reward. With this background Indian thinkers proceed to the study of what man should be and what he should pursue. They comprehend the scope of this topic by the

significant Sanskrit compound "Purushartha". Sometimes this word has been translated by Indian writers of note, when discussing the topic, as "the values of life". But the defect in translating it thus is that the "values of life" have always meant to western thinkers those ultimate values which are referred to as Truth, Goodness and Beauty. They exist apart from the objects possessing them. They are not subjective, but, according to western writers, are entirely objective and absolute. But "Purushartha" means and connotes the aims and purposes of life or the fundamental aspirations of man.

The term "Purushartha" not only denotes what the objectives of life *should be*, but it also comprehends what the objectives of life *are* as the result of the psychological tendencies of the individual. These Purusharthas are said to be fourfold. The Agni Purana states expressly that Dharma, Artha, Kama and Moksha are the four Purusharthas.

धर्मार्थकाममोक्षाश्च पुरुषार्था उदाहृताः ।

In fact, all Indian thinkers are agreed that the Purusharthas can be classified into these four categories and that all man's aspirations are comprised in these four. This fourfold Purushartha classification is so well-established that it forms part of the sankalpa that is pronounced by every Hindu before any ritual, ceremony or other religious or charitable act is begun. It is recited thus:

धर्मार्थकाममोक्ष-चतुर्विधपुरुषार्थसिद्ध्यर्थं कर्म करिष्ये ॥

It is a well recognized principle that every ritual, ceremony or other religious act is performed for the purpose of enabling the individual who performs it to realise these four purusharthas of life. Whenever these are mentioned the order has always been that dharma was the first, artha was the second, kama was the third, and the fourth and last was moksha. No Hindu has ever thought even in fun or for love of change, to mention these four in any different order. Hence we see the order in which they are referred to has great significance and there is meaning behind it. A change in the order may alter the scope, content and relative importance of these four objects of life. We shall now consider the exact significance and connotation of these four Purusharthas, dharma, artha, kama and moksha. In Tamil classics they are mentioned as "*Aram, Porul, Inbam and Veedu*".

Vyasa, Valmiki and Valluvar are the greatest exponents of the fourfold purushartha. Vyasa confidently claims in the Mahabharata that, as regards dharma, artha, kama and moksha, what is found here may be elsewhere and what is not here will be found nowhere else. His Epic is a completely exhaustive treatise on this great topic :—

धर्मं च अर्थं च कामे च मोक्षे च भरतर्षभ ।

यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ॥

The Ramayana also states that it is कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम् । It deals with the worth of kama and artha and treats *in extenso* of dharma and moksha (the second artha means here Moksha, *vide* Govindaraja's Commentary). Valluvar's work, the immortal Kural, deals with aram, porul, inbam and veedu, the chapters themselves being styled "Arattupal" "Porutpal" and "Kamattupal". Though there is no heading as veedu, it is dealt with under the caption "Turavaram". There is precedent for this. The Mahabharata in the Santi Parva gives the caption "moksha dharma", moksha as part of Dharma. Now of the four purusharthas, Indian thinkers consider that the first two stand in relation to the next two as Sadhana and Sadhya, as means and ends. It will further be seen that dharma and moksha are of primary, while artha and kama are of secondary importance.

All thinkers, eastern and western, are agreed that every effort or activity in life is directed towards the attainment of happiness. Rama says in the Ayodhya Kanda,

आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजास्मृताः ।

But alas, the painful truth remains, that the happiness, we enjoy, is transitory, fleeting and illusory and is often mingled with misery and suffering, nor is it the lot of all to be happy. Even those who enjoy moments of happiness are not fortunate to be happy till the end.

Man longs, therefore, for pure joy, unalloyed, ever-lasting happiness, free from the least trace of misery and pain. Here on earth "we look before and after and pine for what is not; our sincerest laughter is fraught with pain, and our sweetest songs are those that tell of saddest thoughts". Death, disease,

old age, poverty and want bring in their train untold misery. The human heart is sick with hope deferred, expectations blasted, ambition wrecked and desire unfulfilled and disappointment felt. Sri Rama again says,

सर्वे क्षयान्ताः निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ताः मरणान्तं च जीवितं ॥ (Ayodhya Kanda)

Hence man anxiously looks forward to a state of supreme bliss beyond earthly existence. The national poet of India, Kalidasa dolefully asks :

कस्याल्पन्तं सुखमुपनतं दुःखमेकान्ततो वा ।
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

“ To whom has been the lot to be happy till the end? ” Hence our great sages and philosophers recognize both kama or worldly happiness and moksha or eternal happiness as purusharthas and of the two, moksha as the supreme purushartha. In the Tamil classics, with a view to bring out clearly the element of happiness common to both, kama is referred as, chirrinba or merely Inba and moksha as Perinba.

Now the word moksha, literally, means deliverance, that is, deliverance of the soul from bondage, bandha-moksha. Our great philosophers argue that, so long as the soul is imprisoned in the body, is subject to the shackles of the organism and is enmeshed in sordid matter, so long as the soul is in the bondage of matter, it will never be free from the taint of misery and pain and suffering of the three kinds, adhi-bhoutika, adhi-atmika and adhi-daivika, bodily, mental and God-made, the Tapatraya. Here the Hindu doctrine of karma and reincarnation comes into full operation. The soul's bondage in the body is the result of its past karma. The soul takes many bodies and goes through the cycle of births and deaths to enjoy the fruits, good and bad, of karma. Man is held responsible for all the ills of life due to the result of his actions, in previous births. He is only reaping the consequence of such actions. Indian thinkers argue, therefore, that the endeavour should be to get rid of the effects of karma and to attain a state where the karma has no longer any effect. They give the example of fried seeds which no longer have the power of giving rise to sprouts. In the

same way, the actions which a man performs during his life could be rendered incapable of giving rise to what Indian thinkers have called "samskaras" which have the effect of producing the consequences of those actions which are not limited to his present life but which will come into vogue in future lives also. They have, therefore, discussed the ways by which these effects of a man's karmas can be got rid of. Therefore, their idea of moksha is such a state where the soul is no longer subject to the effects of karma and is freed from the possibilities of its taking further bodies in future lives on account of the consequences of such karmas. Gautama, in his Nyaya Sutra, clearly enunciates the nature of moksha and the means of attaining it.

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानाम् उत्तरोत्तराप्रापये तदनन्तराप्राप्यात्
अपवर्गः ।

Moksha results from the extinction of false knowledge, which causes the extinction of dosha, lust and hate, which results in the extinction of all karmas, which again results in the extinction of all birth, which again results in the extinction of sorrow. The steps for the attainment of moksha are indicated by this sutra, thus: Endeavour must be made to remove the false and illusory knowledge that we possess by acquiring true knowledge of the world and God. This attainment of true knowledge will have the effect of destroying the two evils, lust and hate, which taint the soul. When lust and hate are removed from the mind, then the tendency to all action is extinguished; and when action ceases birth disappears entirely, and when birth is at an end sorrow ceases and moksha is attained, where the soul is free from the cycle of births and deaths. Hence according to Indian thinkers, moksha is that perfect state of supreme bliss where there is the cessation of the effects of karma. But there is difference of opinion as regards the details of this ideal of moksha. According to the Advaita school moksha is of two kinds, the videha mukti and jeevan mukti. The two kinds are sometimes also referred to as sadyo-mukti and krama-mukti. Even when the soul is in the embodied state during its earthly existence, the Advaita thinkers hold that man who is essentially a spirit, can attain the jeevan-mukti state where he can live entirely in the spirit without being affected by the evil effects of bondage,

by the shackles of the body and entanglements of matter. They rely upon the Upanishadic saying:

अशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः ।

which means that he who is without the body, as it were, is unaffected by either *priya* or *apriya*, likes or dislikes. The ways by which such a state can be attained have also been elaborately discussed and established. They have argued that the bondage of the soul in matter is due to beginningless ignorance or *anadi avidya*, as they have termed it and once this *avidya* is destroyed by *jnana*, the evil effects of *karma* are destroyed. According to Indian thinkers, *karma* is of three kinds. Those actions which will produce the effect in future life are called "agami *karmas*"; those which have already been performed in past lives and may give rise to effects in future are called "sanchita" and those *karmas* which have already begun to fructify in the present life are called "prarabdha". Even though a man, on account of his realisation of *jnana*, may have his *agami* and *sanchita karmas* entirely destroyed, still those *karmas* which have begun to fructify in the present life, will not be destroyed and will continue to produce their effects until the present life is extinguished. They give the example of the arrow which has been shot already and which will surely stop only by striking at the target. Hence they hold that in spite of the *jeevanmukti* state, he will continue to live and reap the consequences of his past *karma*, until at death he attains the state of *mukti*. Some of the non-vedantic schools of Indian thought like the *Sankhya* and even the dissident Buddhist school accept *jeevanmukti*. The possibility of attaining *jeevanmukti* here is shown by the lives of great saints, even in recent years, like *Sadasiva Brahmendra*, *Trilingasvami* of Benares, *Seshadriswami* of *Tiruvannamalai*, *Mounaswami* of *Kumbhakonam* and others. The other school of Vedanta thinkers hold that it is not possible for man to attain *mukti* during his present life on earth and that *mukti* can be in store for him only after death. There has been another difference also among the various schools of thought. The *Nyaya* and the *Samkhya* schools are of opinion that *mukti* is not one of happiness or supreme bliss, but is only negative, namely, freedom from pain and suffering. But according to the Vedanta school—and this can be regarded as the final verdict of the

Indian mind—the ideal is positive, namely supreme, un-alloyed, eternal bliss free from all sorrow and from the possibility of the soul ever entering samsara or the cycle of births and deaths. These differences of opinion among the various schools of Indian thinkers, as regards moksha, have been clearly explained in the works of Madhusudana Sarasvati, namely, the Vedanta Kalpalatika and his commentary on Sankshepa Sariraka. All Indian thinkers are however, agreed that the highest aspiration of the human soul should be to attain moksha and that human life should be one continuous preparation for it and that the longing for mukti should permeate man's whole being.

This acceptance by all schools of Indian thought of moksha as the supreme goal of human aspiration and as the lodestar of all human effort has given an unique direction to Hindu Ethics. It has led them, one and all, to insist upon a life of unselfish, disinterested service and duty and of annihilation of the ego, in short to emphasise karma yoga, or nishkama karma as otherwise ordinary human action with phalabhisandhi and with ego will give rise to bondage of the soul and moksha will recede beyond his reach. The Lord in the Bhagavad Gita in the seventh adhyaya declares: those men of virtuous deeds whose sin has come to an end, freed from the pair of opposites, desire and aversion, worship Me with firm resolve and it is they who strive for freedom from old age and death know the Brahman.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥ VII.

It is the firm conviction of our great sages and seers that the highest interests of life are served best by the practice of unselfishness and disinterested devotion to duty. The man whose highest aspiration is to attain moksha comes to the conviction, as a corollary to this belief, that man is more than anything else, essentially, a spirit and that it is the life of the spirit even on earth, or as Aldous Huxley pithily puts it is "the dying to self" that will enable him to attain moksha either here or hereafter. In fact, as Rev. Holmes states of Mahatma

Gandhi "His confidence in eternity makes possible his happiness in time". Then only man can hope for the deliverance of the spirit which is enmeshed in this gross muddy vesture of decay, *சுடசுடமுடசுட* as Arunagirinathar of Tiruppugazh fame says, from the bondage of matter, and from the cycle of recurring births and deaths. As Prof. M. Rangachariar says, in his lectures on the Gita, second volume, page 117: "The history of man, as lighted and explained by the associated modern auxiliary sciences gives ample support to the view that the unfoldment of the power of the spirit is in reality the aim of God's government of the universe and that this unfoldment takes place more through ethical evolution than through what has, in contrast, been called 'the natural evolution', that is, more through self-sacrifice than through self-assertion; more through altruism than through egoism." Thus we realise that the enunciation and acceptance of moksha as the supreme goal of life by Indian thinkers has given a unique direction to the whole philosophy of life unparalleled in the history of thought in any other country.

Among the four purusharthas, moksha is mentioned as the last as it is the supreme, or parama-purushartha. Next in order comes kama. There is one feature common to both of these. Moksha is supreme, unalloyed, eternal happiness; while kama denotes the happiness or joy enjoyed by ordinary mortals in life. They both have as already mentioned the element of happiness. That is why in Tamil religious literature, kama is called "chirrinba" while moksha is called "perinba". By "chirrinba" is meant the small transient joys of life on earth, while "perinba" denotes supreme happiness. Indian thinkers have accepted both moksha and kama as purusharthas. Among the four purusharthas kama and moksha may be called "sadhya purusharthas" while dharma and artha can be called "sadhana purusharthas". Through the medium of dharma and artha, one is enabled to attain kama and moksha. The charge of being other-worldly cannot be laid against Indian thinkers. They have laid equal emphasis upon the pure joys of life in the pursuit of the fine arts, or the satisfaction of our legitimate aspiration, ambitions and hopes. To enjoy the sun-shine or a landscape, to listen to music, to read a play is both sensuous and spiritual. The joys of married life are extolled. The happiness that is derived from the performance of duty and from the leading of a pure

and noble life is commended. Kama is not merely confined to the low pleasures of the senses. Hence it is that the Lord in the Gita says when enumerating his various vibhūti that He is the embodiment of kama which is not opposed to or inconsistent with the pursuit and performance of dharma.

धर्माविरुद्धः भूतेषु कामोऽस्मि भरतर्षभ ।

It is that kama which is sinful and which is contrary to the dictates of one's conscience or of dharma that is condemned by our Indian thinkers. Hence they have viewed kama or the joy of life as one of the legitimate aspirations of man.

By artha is meant wealth. In its general connotation it may include all material comforts, economic welfare and security. The acquisition of wealth may well, therefore, be regarded as the primary purpose of life, as without it human existence itself is impossible. One has to live before he can live well. Artha is the foundation upon which the whole structure of life has been built and all the other purusharthas can only be achieved by the fulfilment of this primary purpose in life. The word Artha has a very wide significance as in the Artha Sastra, the science of polity, the political and economic structure of a state. But the meaning of the word, when used in the context of the purushartha of the individual is, that which I have already indicated, acquisition of wealth for livelihood and material comforts. Indian thinkers have always regarded the economic factor as an essential element of human life. There is no sin in the acquisition of wealth nor is there any virtue in poverty. Indian thought does not advocate asceticism or renunciation of wealth for all but the chosen few. It does not contemplate asceticism as part of the normal good life. 'अनायासेन मरणं विना दैन्येन जीवनम्' is our daily prayer. Our seers do not look down upon the efforts to increase a man's wealth. The great talented lady-moralist of the Tamil land, Avvai said கிரை கடல் ஓடியும் கிரவியம் தேடி, "Go even across the billowy ocean and acquire wealth". अथेकरी च विद्या said the Upanishad. In Bhagavad Gita the Lord characterises the Artharthi who worships God for the sake of wealth as a noble person.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

उदारारसत्र एवैते ज्ञानी त्वात्मैव मे मतम् ॥ ७-१८ ॥

In the 83rd Sarga of the Yuddha Kanda (slokas 32 to 38) Valmiki puts in the mouth of Lakshmana a panegyric on Artha as a primary and praiseworthy goal of life.

अर्थेभ्यो हि विवृद्धेभ्यः संवृत्तेभ्यस्ततस्ततः ।

क्रियास्सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥ ३२ ॥

अर्थेन हि वियुक्तस्य पुरुषस्याल्पतेजसः ।

व्युच्छिद्यन्ते क्रियास्सर्वाः ग्रीष्मे कुस्रितो यथा ॥ ३३ ॥

सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः ।

पापमारभते कर्तुं ततो दोषः प्रवर्तते ॥ ३४ ॥

यस्यार्थाः तस्य मित्राणि यस्यार्थरितस्य बान्धवाः ।

यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स च पण्डितः ॥ ३५ ॥

यस्यार्थाः स च विक्रान्तः यस्यार्थाः स च बुद्धिमान् ।

यस्यार्थाः स महाभागो यस्यार्थाः स गुणाधिकः ॥ ३६ ॥

अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया ।

राज्यमुत्सृजता वीर येन बुद्धिस्त्वया कृता ॥ ३७ ॥

यस्यार्थाः धर्मकामार्थाः तस्य सर्वं प्रदक्षिणम् ।

अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥ ३८ ॥

“From wealth amassed and increased all actions proceed, as rivers from mountains. To the person of little power and energy hereft of wealth, all actions are extinct, like rivulets in summer. If a person abandons wealth, he, seeking happiness, begins to commit sin and wrong and lead a sinful life, with increased longing for enjoyment. To the wealthy exist friends and relations. He who has wealth is regarded as a man by people. He is considered a learned man. He is lucky and is intelligent. I have pointed out all these defects of the abandonment of wealth as your thoughts are on leaving your kingdom. To the man of wealth dharma, kama and artha and all else are helpful. The man of poverty desirous of wealth and seeking it finds it difficult to get it.”

Nilakantha Dikshita points out the importance of artha thus:

अर्थेनोपाज्यते धर्मः धर्मेणार्थ उपाज्यते !

अन्योन्याश्रयणं ह्येतद् उभयोत्पत्तिसाधनम् ॥

(Sabharanjana Sataka sl. 78).

अर्थोऽप्यर्थेन चेत्साध्यः का वार्ता धर्मकामयोः ।

अर्थः सर्वजगन्मूलं अनर्थोऽर्थविपर्ययः ॥ (Sabha 87)

कर्म ज्ञानं च मोक्षाय कर्मण्यर्थोऽधिकारिता ।

अतोऽर्थेनैव कैवल्यं न कैवल्येन लभ्यते ॥ (Sabha 88)

“Dharma is earned by artha and by dharma, artha is earned. The one is the means and support of the other and vice versa. If artha can be acquired, then what have we to say about dharma and kama. Artha is the source of the whole world. The loss of wealth spells ruin. The knowledge of karma leads to moksha. Artha is the authoriser of karma. Therefore by artha alone there is no moksha, kaivalya cannot be by poverty.” In the Mahabharata, Santi Parva, 86 Adhyaya, Arjuna establishes that dharma and kama are the limbs of artha. Agriculture, trade, cattle-rearing and all crafts are all done for acquisition of wealth alone.

अर्थस्यावयवावेतौ धर्मकामाविति स्मृतिः ।

अर्थसिध्याऽभिनिर्वृत्तायुभावेतौ भविष्यतः ॥ ११ ॥

कृषिवाणिज्यगोरक्ष्यं शिल्पानि विविधानि च ।

अर्थ इत्येव सर्वेषां कर्मणामप्युपक्रमः ॥ १६ ॥

Manu says “Wealth should be acquired for livelihood”. The limitation to the acquisition and enjoyment of wealth, is according to Indian thinkers, that such acquisition and enjoyment should not be opposed to the dictates and principles of Dharma. If this pursuit of wealth means loss and harm to others, then such pursuit of wealth is not right.

यात्रामात्रप्रसिध्यर्थं स्वैः कर्मभिरगर्हितैः ।

अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ॥ ४-५ ॥

नेहेतार्थान् प्रसङ्गेन न विरुद्धेण कर्मणा ।

न विद्यमानेष्वर्थेषु नार्थामपि यतस्ततः ॥

Kalidasa praises the acquiring of wealth for the sake of giving to others.

त्यागय संभृतार्थानाम् (Raghuvamsa, 1-7)

आदानं हि त्रिसर्गाय पयो वारिमुचामिव ।

Certainly wealth and enjoyment of it are not in any sense opposed to righteous conduct or perfect morals. Acquisition is purified by giving and service.

Among the four purusharthas, dharma is always mentioned

first. This order is never changed. The four purusharthas are also referred to as chaturvarga and the first three, dharma, artha and kama more frequently go together and are referred to as trivarga.

It is said that Dharma is a word of protean significance. The phenomenon of some words acquiring wide significance is not peculiar to Indian words alone. The English word "Law" may mean many things and ranges from a local bye-law to the natural sequence of the universe—Law of the Universe. Dharma is an ancient word found in the Rig Veda and the suktas in which the word occurs are mentioned in Kane's History of the Dharma Sastra, Volume I. It is curious the word is often used in the Veda in the neuter gender.

तानि धर्माणि प्रथमान्यासन् । तेह नाकं महिमानस्सचन्ते । यत्र पूर्वे
साध्याः सन्ति देवाः । सनता धर्माणि ।

It is not clear as to when in the history of the evolution of the meaning of this word it came to be used in the masculine gender as "Dharmah". The probability is that the change must have synchronised with the evolving of a clear-cut, abstract conception of "Dharma" when the use of the word came more and more to approximate to the objective value known as Dharma in the same manner as truth, goodness and beauty came to denote abstract conceptions in Greek and other western philosophies. The original European translators of the word "Dharma" rendered it as "duty" and sometimes as "sacred law or religion". Through the passage of centuries the word acquired many significances. It came to denote ethical duty, and virtue and it generally meant "good works". It also denoted the injunctions regarding moral and religious conduct fundamental in the Vedas, one definition of Dharma being चोदनालक्षणोऽर्थो धर्मः ।

It also meant a code of customs and traditions and accepted convention.

धर्मज्ञसमयः प्रमाणं वेदाश्च । (Apastambha Dharma Sutra).

It also denotes the various duties and rules laid down by the sastras for the various castes and communities in India. In that sense it is included in such compounds as swadhharma, varnadharma, jatidharma, and when it denoted generally the traditional observances of

various communities, we find it used even in the compound Pashanda Dharma. In its abstract conception, it means the underlying fundamental law of one's being, that which holds a thing together, makes it what it is, prevents it from breaking up and changing it into something else. In other words, the characteristic function, peculiar property, fundamental attribute or essential nature of a thing is its Dharma, the law of its being. Further enlarged and idealised, it has come to mean that which makes the world what it is and holds all its parts together as one whole. It has the same significance as the English phrase "World order". When used in this context as one of the fundamental purusharthas, it denotes the duties which are parts of a scheme which binds together human beings in the bonds of mutual rights and duties, of causes and consequences of actions and which thus maintains society in perfect order. The word "Dharma" is derived from the root "Dhr" which means to uphold, sustain and nourish. Probably because Dharma has been in later literature personified and has been used as the name for Yama, the God of Justice, it may have acquired a masculine form though, of course, it has to be recognised that the gender of Sanskrit words does not exactly coincide with the appropriate gender of the things denoted by the words. Vide दारः (Masculine gender) for wife. Hence in all later Sanskrit literature, you can never find "Dharmani" used as the plural of "Dharma". Though the word Dharma as I have already mentioned comprises many things and its significance is very wide, in so far as the word is used to denote the primary purushartha, its basic conception and its principle are very clearly enunciated by our Indian thinkers. The purpose of Dharma is the stability of society, the maintenance of social order, and the general welfare of mankind. And whatever conduces to the fulfilment of this purpose is called "Dharma".

धारणात् धर्म इत्याहुः धर्मो धारयते प्रजाः ।

यो धारणसंयुक्तः स धर्म इति निश्चयः ॥

Mahabharata, Karna Parva, 69th Adhyaya, 59th sloka

प्रभवार्थाय भूतानां धर्मप्रवचनं कृतम् ।

यः स्यात् प्रभवसंयुक्तः स धर्म इति निश्चयः ॥

Santi Parva, 104th Adhyaya, 10th sloka

From its use often in close association with two other words namely "Rita and Satya" we can gather the underlying conception of Dharma. All these three words "Rita", "Satya" and "Dharma" have a very ancient history going back to Rigveda. The words Rita and Satya are found in the Rigveda in the following texts and in the upanishad.

ऋतं च सत्यं चाभीद्धात् तपसोऽव्यजायत ॥

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ॥

ऋतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवतु ॥

(उपनिषत्)

Explaining the meaning of the word "Rita", Vidyaranya, the great commentator of Rigveda says that "it is the mental perception and realisation of truth". मानसं यथार्थसंकल्पनम् । The word "Satya" and "Dharma" are found together in the following lines in the Taittiriya Upanishad :

सत्यं वद । धर्मं चर ॥

In the Brihadaranyakopanishad both the words Satya and Dharma are used in the following text and the intimate connection between Satya and Dharma are also clearly pointed out therein.

स नैव व्यभवत् तत्श्रेयोरूपमस्यसृजत धर्मम् । तदेतत्क्षत्रस्य क्षत्रं यद्धर्मः । तस्माद्धर्मात् परं नास्ति । अथो अबलीयान् बलीयांसं आशंसते धर्मेण यथा राज्ञा एवं यो वै स धर्मः । सत्यं वै तत् ॥

तस्मात्सत्यं वदन्तमाहुः धर्मं वदन्तीति, धर्मं वा वदन्तं सत्यं वदन्तीति । एतद्वयैवैतत् उभयं भवति ॥

(Brihadaranyakopanishad).

In his commentary on this text Sankara explains: Satya and Dharma thus

सत्यं यथाशास्त्रार्थता स एव अनुष्ठीयमानः धर्मनामा भवति ॥

"Satya is the speaking of truth while Dharma is the observance in action of truth". An analysis of the significance of these three words brings out clearly to us the fundamental basis of Dharma as the ideal for an individual. While Rita denotes the mental perception and realisation of truth and Satya denotes the exact true expression in words of the truth as perceived in the mind, Dharma is the observance in the conduct of life, of truth. In fact, Dharma is the way of

life which translates into action the truth perceived by the man of insight as expressed by him truly. In short, Rita is truth in thought. Satya is truth in words and Dharma is truth in deed. Hence it is that the Brihadaranyakopanishad proclaims that which is Dharma is truth. Therefore according to Indian thinkers, Dharma and truth are interchangeable words and the fundamental aspiration of man must necessarily be the pursuit of truth in thought, word and deed. And they are convinced that this pursuit of truth is the primary aim of life as it is bound to contribute to the prosperity and well-being of mankind. In the Mahabharata Vyasa says in the Tuladhara-Jajali Samvada that it is only the person who is the friend of all and who is devoted to the welfare of all in thought, word and deed, that knows what Dharma is. Hence we see that when a man's character, conduct and action in life are guided by love and friendliness to all mankind and by the ardent desire of contributing to the welfare and prosperity of all mankind, he is said to be a Dharmishta or one who follows Dharma in life.

सर्वेषां च सुहृन्नित्यं सर्वेषां च हिते रतः ।
कर्मणा मनसा वाचा स धर्मं वेद जाजले ॥

(Santi Parva 268, Sloka 9).

It will be interesting to compare the Indian conception of Dharma with the modern conception of communism and humanism. The avowed object of communism and humanism is the same as that of Dharma, namely, the prosperity and welfare of human society. But Dharma differs fundamentally in the method and spirit from those of either communism or humanism. Communism is prepared to adopt violence and revolutionary methods for securing the achievement of its ideal. But Dharma seeks to achieve the welfare and happiness of the individual and of society in general, in the spirit and atmosphere of Ahimsa or non-violence and is opposed to violence and revolution. Vyasa declares in the Mahabharata, Santi Parva, Adhyaya 109, sloka 15, that the principles of Dharma have been enunciated for the sake of non-violence towards all beings and whatever is imbued with the spirit of non-violence is Dharma.

अहिंसार्थाय भूतानां धर्मप्रवचनं कृतम् ।
यस्याद् अहिंसासंयुक्तः स धर्म इति निश्चयः ॥

In fact, he goes to the extent of saying that Ahimsa or non-violence is the highest Dharma (vide Mahabharata, Adhyaya 11, 13).

अहिंसा परमो धर्मः ।

The reign of Dharma is based on the negation of the doctrine, might is right. And it rests not on brute force or coercion or military strength. In the Brihadaranyakopanishad this fundamental basis of Dharma is beautifully expressed in the following text:—

स नैव व्यभवत् । तच्छ्रेयोरूपमल्पमृजत धर्मम् । तदेतत्क्षत्रस्य क्षत्रं यद्धर्मः । तस्माद्धर्मात्परं नास्ति अथो अबलीयान् बलीयांसं आशंसते धर्मेण यथा राजा एव यो वै स धर्मः । सत्यं वै तत् ॥

तस्मात्सत्यं वदन्तमाहुः धर्मं वदन्तीति, धर्मं वा वदन्तं सत्यं वदन्तीति । एतद्वधेवैतत् उभयं भवति ।

(Brihadaranyakopanishad)

सत्यं यथाशास्त्रार्थता स एव अनुष्ठीयमानः धर्मनामा भवति ।

(Sri Sankara)

This can be translated as follows:—“After creating the four varnas namely, the intellectual and spiritual class, the warrior class, the trader and artisan class and the labourer class, Prajapati felt his work not complete, and he therefore proceeded to create over and above all these, Dharma which is of the form of supreme happiness and welfare. This Dharma is the controller of the Kshatriya. There is nothing higher than Dharma. Hence a weak man desires to control a strong man through Dharma, as the king does by the arm of the law. That Dharma is truth.”

In this text the great Rishi of the Upanishads emphasises that Dharma is essential to ensure the stability of society, not by the strength and power of the ruler or of the state, but by the inherent effect of self-control, exercised by every individual in his observance of Dharma. Thus the strong man though, having the power of a giant does not use it like a giant against the weak and avoids wrong and injustice to others. In this way, by the exercise of self-control and observance of his duties by every individual to his fellow-beings human society is freed from the strong man's tyranny, the oppressor's wrongs and the proud man's contumely. The great Sankaracharya in the commentary on this text makes a very significant observation explaining why Prajapati the creator felt that

his work of creating humanity was not complete, but proceeded to create Dharma over and above the ruler or the Kshatriya. He says:

उग्रत्वात् क्षत्रियस्य अनियताशंकया ।

“On account of the uncertainty of the Kshatriya's power due to his coercive and oppressive character.” For it is not always that the race is to the swift or the battle to the strong, and survival is not always of the fittest. Therefore, the Lord suspected the mere creation of a governing class will not alone be sufficient for the maintenance of the stability of society and of the world order. That state is governed best, which is least governed. The Upanishad proceeds, therefore, to state that the Lord created Dharma which is even the controller of the ruler. The reign of Dharma is more essential than the rule of the king. From the whole of this discussion, we can fully realise what the fundamental conception of Dharma is according to the best minds of India. It is based on truth and Ahimsa and abjures all force or coercion, brute strength, or violence. It is not based on the doctrine of liquidation of evil by destruction. It works gently through the efficacy of self-control and the realisation of the dignity of the human spirit. By Dharma is meant ‘duty.’ The individual's duty to his family, to his society, to God, to his own higher self, are all his Dharma. Dharma does not emphasise rights generally. This is true with the exception of the vyavahara chapter of the Dharma Sastra. The insistence on the duties of every one to each other serves the same purpose as the declaration of human rights. But it has the advantage of avoiding mutual conflict which the zealous assertion of rights may engender.

Vyasa declares in the Santi Parva, Parasara Gita, Adhyaya 300, slokas 29 to 31 that the man of Dharma works among men with wisdom in the spirit of Ahimsa, having become a realized soul himself, and that it is the observance of Dharma that distinguishes man from the lower animal.

धर्मशीलो नरो विद्वान् ईहको अनीहकोऽपि वा ।

आत्मभूतः सदा लोके चरेत्भूतान्यहिंसया ॥

यदा व्यपेतहृत्ते मनो भवति तस्य वै ।

नानृतं चैव भवति तदा कल्याणमृच्छति ॥

मानुषेषु महाराज धर्माधर्मौ प्रवर्ततः ।

न तथान्येषु भूतेषु मनुष्यरहितेष्विव ॥

He further says that the man of Dharma removes all the impurities of the mind and all stains from the heart, is free from falsehood and does always good to all. In the Taittiriya Aranyaka of the Krishna Yajur Veda, Navama Prapathaka, Dasamanuvaka, the Rishi declares that Dharma is the support of the whole universe. "In this world all people approach the man of Dharma for guidance. By Dharma sin is destroyed. In Dharma everything is established. Therefore they say Dharma is supreme. "धर्मो विश्वस्य जगतः

प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति, धर्मोण पापमपनुदति, धर्मं सर्वं प्रतिष्ठितं । तस्माद् धर्मं परमं वदन्ति—, इति." The same text emphasises five qualities previous to Dharma. Truth is mentioned first. Next comes spirituality or tapas, and then, control of the senses is emphasised and then sama or control of the mind is insisted on and lastly, dana or gift is extolled. Thus we see that the observance of Dharma is based upon the possession of the five qualities of truth, spirituality, control of the senses, control of the mind and charity. Valluvar in the Kural lays down about Dharma thus:

"மனத்துக்கண் மாகிலனாதல் அனைத்தறனாகுவ நீர்பிற"

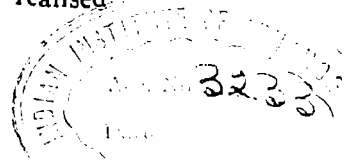
Becoming free from impurity of mind is the whole Dharma, all else is outward show.

அழுக்காறு அவா வெகுளி இன்னஞ்சொல்
நான்கு மிழுக்காவியன் நதநம்

That course of conduct which steers clear of envy, desires of the senses, anger, offensive words, is alone Dharma. The commentator Parimelalagar adds that by these two verses the nature of Dharma has been defined.

இவை யிரண்டு பாட்டாலும் அறத்தினையியல்பு கூறப்பட்டது.

The highest ideal is, therefore, according to a beautiful song in the Sama Veda, for man to surmount the four great setus or bunds by developing to perfection the corresponding four qualities. The four setus mentioned are Adana or selfish aggrandisement, Krodha or anger, Ashraddha or want of faith and untruth. The Indian sage requires that man should conquer anger by akrodha or tranquillity, selfishness by charity, want of faith by abiding faith, untruth by truth. According to Indian thought, if the individual has attained the stage when he can say of himself that he has surmounted all these four setus, he is a realised soul or Jeevan Mukta, even during his life on earth.



सेतून्स्तर दुस्तरान् । दानेन अदानं अहमस्मि प्रथमजा ऋताऽ(३)स्य
 सेतून्स्तर दुस्तरान् । अक्रोधेन क्रोधम् अक्रोधेन क्रोधम् । पूर्वं देवेभ्यो अमृतस्य
 ना (३) भायि । सेतून्स्तर दुस्तरान् श्रद्धया अश्रद्धां यो मा ददाति स इदेव मा
 ३ऽऽवाः । सेतून्स्तर दुस्तरान् सत्येनानृतम् अहमन्नमन्नमदन्तमा ३ भि ।
 एषा-गतिः एतदमृतं स्वर्गच्छ ज्योतिर्गच्छ सेतून्स्तीर्त्वा चतुराः ॥

This is the Sama song that the Jeevan Mukta sings to which the Taittiriya Upanishad makes reference :

एतस्मै गायन्नास्ते ॥ हा ३ बुहा ३ बुहा बु ।

Vidyaranya in his commentary makes it clear that it is the Setu Sama song that should be sung. The crossing of the four setus is also beautifully stressed by Sri Sankaracharya in his "Sata sloki" 19th sloka. He says :

दानं ब्रह्मार्पणं यत्क्रियत इह नृभिः स्यात्क्षमाक्रोधसंज्ञा
 श्रद्धास्तिक्यं च सत्यं सदिति परमतः सेतुसंज्ञं चतुष्कम् ।
 तस्याद्बन्धाय जन्तोरिति चतुर इमान्दानपूर्वैः चतुर्भिः
 तीर्त्वा श्रोयोऽमृतं च श्रयत इह नरः स्वर्गतिं ज्योतिराप्तिम् ॥

"It is the four setus that make for bondage and the crossing of these four enables one to attain immortality and eternal happiness". Vidura echoes the same sentiments in the Vidura-necti in the Mahabharata, Udyoga Parva, Adhyaya 38, sloka 73.

अक्रोधेन जयेत्क्रोधम् असाधुं साधुना जयेत् ।
 जयेत् कदर्यं दानेन जयेत्सत्येन चानृतम् ॥

Anger should be conquered by peacefulness, evil-doing should be conquered by saintliness, the miser should be conquered by gifts and falsehood should be conquered by truth. In the Buddhist Dhammapada, the same verse is found in Pali.

अक्रोधेन जिने कोधं असाधुं साधुना जिने ।
 जिने कदर्यं दानेन सच्चैनालीकवादिनम् ॥

Dharma is not also to be confounded with humanism. Dharma flourishes on the eternal springs of spirituality. While it has its roots on earth and worldly life, it has its summit in heaven or moksha.

'As some tall cliff that lifts its awful form,
 Swells from the vale and midway leaves the storm,
 Though round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head.'

Humanism does not concern itself with after-life or the problems of ultimate reality or godhead. While humanism emphasises the duties of man towards his fellow-beings, of love and service to mankind, it looks with unconcern on his duties to God or to his higher self. But the Dharma ideal is spiritual. The answer given by Dharmaputra in the Yaksha Prasna, Mahabharata, Vana Parva, Adhyaya 314, slokas 59, 60 points out clearly that Dharma is not merely enlightened humanism, but something more and comprises duties to God and to the spirits of one's ancestors also, which are entirely religious and spiritual. Now let me briefly relate to you the story of the Yakshaprasna. It happened once, when the Pandava brothers were wandering in the forest they became thirsty and wanted some water to quench their thirst. Sahadeva went first in search of water, found a tank and approached the water. He was confronted suddenly by a Yaksha who said that he should answer questions put to him and that if he answered satisfactorily he could drink the water, otherwise he would be struck senseless nearby. Without paying heed to the Yaksha's words, Sahadeva drank water and lay senseless on the ground. Similarly the others one by one, Nakula, Arjuna and Bhima. Lastly Dharmaputra answers the Yaksha's questions successfully and the Yaksha grants Yudhisthira a boon according to which his brothers are restored to their senses. Two hundred and sixteen questions are asked thus. The Yaksha puts before Yudhisthira an intriguing conundrum which Dharmaputra is said to have solved in this way, a way which enjoins every son of Hinduism to fulfil the five-fold duties or Panchamahayajnas.

यक्षः—

इन्द्रियार्थाननुभवन् बुद्धिमान् लोकपूजितः ।

सम्मतः सर्वभूतानाम् उच्छ्वसन् को न जीवति ॥

Dharmaputra answers :

धर्मपुत्रः—

देवतातिथिभृत्यानां पितृणाम् आत्मनश्च यः ।

न निर्वपति पञ्चानाम् उच्छ्वसन् न स जीवति ॥

(Vana Adhyaya, 314, Slokas 59-60)

“Who is it that does not live, though breathing, though he enjoys the objects of the senses, is a man of intellect, is honoured by society and is accepted by all.” “He who does not perform

the five Yajnas to the God, the guest, to the dependants, the manas, and to one's self, cannot be said to live though actually breathing." The saint Tiruvalluvar also lays down the Pancha maha yajnas thus:—

தென்புலத்தார் தெய்வம் விருந்து ஒக்கல்தான் என்றாங்கு
ஐம்புலத்து ஆறு ஒம்பல் தலை.

Thus the concept of Dharma is spiritual and moral. For example, the duty to a guest may be regarded as merely a social obligation which a man has to perform. It may even be a social vanity as a tea-party or dinner. But the same duty is a Dharma when performed as a Yajna, as an act of worship, in which gratitude is expressed to the guest for his condescension in accepting his hospitality and his offering of food and a Bhukta Dakshina is given to the guest, to mark the character of the food-offering as a Yajna. Dharma is not merely virtue and goodness, but is also a preparation for an after-life of eternal happiness. As Dr. Radhakrishnan says in his "Idealist View of Life" (Page 69) "When the foundations of life are shaken, when the ultimate issues face us demanding an answer, humanism does not suffice. Life is a great gift, and we have to bring to it a great mood." This spirituality alone can inspire. John Ruskin pithily puts the ordinary man's attitude to life thus: "We usually believe in immortality so far as to avoid preparation for death and in mortality, so far as to avoid preparation for anything after death." There is another important aspect of Dharma which has to be borne in mind. The essence of Dharma is its absolute objectivity. The man of Dharma has to follow it, regardless and irrespective of his rights and the duties of others to him. The great Sri Ramachandra is the embodiment of Dharma, "Ramo vighrahan dharmah" because, regardless of his undoubted right to the throne, according to the well-recognized law of primogeniture among kings, and also by the will of the people and the wishes of his father, he did his two-fold duty of keeping his own promise and his duty to his father by enabling him to fulfil his promise to Kaikeyi, irrespective of the duty of his father to him, to make him the heir-apparent as promised in the assembly convened for that purpose, and the duty of all others to obey this well-recognized law of primogeniture.

The modern man keenly alive to his rights, sensitive of their infringement and eager to assert them at all hazards does not fully appreciate the standpoint of Indian thought, in its view of Dharma as an absolute ideal and its enunciation of the

principles of Dharma as such. In our Parliament at Delhi a few days ago you would have noted the attitude of those who opposed the Bill sought to be introduced for providing punishment for the offence of adultery committed by a married woman. There were speakers including women, who said that so long as the status of woman was not improved and polygamy was allowed, and early marriage was not prevented, woman should not be punished for the dereliction of the Dharma of chastity. Indian thinkers like Valmiki and Manu are accused of partiality when they proclaim the glorious ideal of chastity and devotion to the husband, even though the husband is vicious and wicked or affected by disease, regardless of the husband's duty to his wife—that glorious ideal of which Sita stands as the embodiment for ever. The great Swami Vivekananda has portrayed this ideal in inimitable language thus: "There is no story that has permeated this whole nation, so entered into its very life and has so tingled in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy, everything that in woman we call womanly." Let us think of the terrible injustice of her exile to the forest, her long suffering in separation, the harsh and cruel words of Rama to her and her agnipravesa to vouch for her chastity in Ravana's abode and her cruel abandonment again in her pregnancy by her husband for the sake of a scandalous word uttered by somebody; all these terrible and cruel wrongs she suffered, and yet remained the ever faithful and devoted wife. She knew no bitterness. The modern mind prefers destroying evil by attacking it. But Indian thought believes in eradicating it and conquering it by suffering, until it becomes nothing to the sufferer. By doing so, man has the supreme spiritual satisfaction of doing his duty and attaining immortality. Thus we have the tragedy of King Harischandra enacted in ancient days on the holy soil of Benares, in quest of the absolute ideal of truth. In our own day, Mahatma Gandhi sacrificed his life on the altar of the absolute ideal of Ahimsa. Vyasa declares in the last verse of the Bharata Savitri which is the essence of the whole teaching of the Mahabharata:

न जातुकामान्न भयान्न लोभाद् धर्मं त्यजेत् जीवितस्यापि हेतोः ।

नित्यो धर्मः सुखदुःखे त्वनित्ये जीवो नित्यः हेतुरस्य त्वनित्यः ॥

Not out of passion or avarice, not even for the sake of life should one ever abandon Dharma. Dharma is everlasting.

Happiness and misery are transitory. The soul is eternal. That which embodies it is not eternal.

Indian thinkers are keenly alive to the great difficulty of determining the true Dharma or right conduct in a particular situation under the varied circumstances of the station, rank, class or functional group to which the individual belongs and on critical occasions when conflicts of duties and ideals arise which is called Dharma Sankata. It was such a fateful crisis that presented itself to Arjuna when, as Yamunacharya says in the Gitarthasangraha,

अस्थानस्नेहकारुण्यधर्माधर्मधियाकुलम् ।

पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

the mind of Arjuna was perplexed to the extreme about Dharma or Adharma, of his duty to fight, by friendship and compassion entirely out of place in a battlefield and the great Gita-sastra arose for mankind with a view to allay his fears and remove his perplexity.

Dharma is of various categories according to the class, station in life, profession or occupation of men. Yogi Vijnanesvara in the Mitakshara refers to the six kinds of Dharmas. They can be classified mainly into Sadharana Dharma and Viseshha Dharma, and the Viseshha Dharma is again sub-divided into Varna Dharma, Ashrama Dharma, Varnashrama Dharma, Guna Dharma and Nimitta Dharma, which translated into modern terminology are the duties of one's class, station in life, of one's particular profession or occupation and the expiations for dereliction of duty.

Manu refers in the 6th chapter, sloka 92, to the ten Dharmas as: दशलक्षणको धर्मः ।

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकः धर्मलक्षणम् ॥

The Samanya Dharmas are Ahimsa, Satya, Asteya, Saucha, Indriyanigraha, Truth, Non-violence, Non-stealing, Purity of body, mind and speech, and self-control. Indian thinkers also recognize an absolute ideal and a relatively lower ideal of Dharma. The absolute ideal is known as "Mahavrata". The Yogasutra of Patanjali defines it as:

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमाः महाव्रतम् ।

“That which is universal and unaffected by jati, fundamental nature of a thing, place, time, and circumstance.” Vyasa in his commentary on this sutra points out how this absolute ideal is not for all individuals in society. The Hindu sages and moralists are keenly alive to the limitations of practical life and they speak of a relatively lower standard. Sri Krishna in the Santi Parva illustrates the principle of the exceptions and limitations to the absolute standard by referring to the story of one Kausika who, after taking the vow of speaking the truth at all times and at all hazards, revealed the hiding place of a person who sought his shelter to the highway robbers who were in search of that person and became responsible for that person being killed by them. Speaking truth on that occasion is not to be commended as it results in harm to another individual. At the same time there may be occasions as when one is a witness in a court of law speaking truth even though it may result in punishment being inflicted on another person. The whole test is whether the particular conduct is conducive to the welfare and stability of society.

In regard to the absolute ideal of Ahimsa there are well-known limitations. Inflicting injury in self-defence and war for the enforcement of just rights are recognized as Dharma. Indian thought recognized war as Svadharmas of a particular section of society. Himsa in Yajna has been recognized as a Sastraic exception to Ahimsa. All these are so recognized as in the opinion of our thinkers they are conducive to the welfare of society as a whole. But humanity by its bitter experience of devastating wars has lost faith in wars as waged and conducted now, as the arbiter of rights between nations. Later Indian thought has also not been enthusiastic about the killing of animals in Yajna. The possibilities of difference of opinion as to the right course in a given set of circumstances are indeed very great. Hence the Mahabharata says:

सूक्ष्मा गतिर्हि धर्मस्य, सूक्ष्मत्वात् न स विज्ञातुं शक्यते बहुनिर्णयः ।

The way of Dharma is subtle and complicated.

तर्कोऽप्रतिष्ठः स्मृतयो विभिन्नाः

नैको मुनिः यस्य मतं प्रमाणम् ।

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः स पन्थाः ॥

There is no finality to intellectual reasoning, there is conflict among smritis, there is no one thinker whose views are authority. The principle of Dharma is hidden and subtle. The only way is to follow the great ones of culture. The Lord in the Gita said :

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

What is right and what is not, in this, even seers and prophets get deluded. Kalidasa speaks of the authority of one's own conscience—a conscience fully developed by culture and suffused with love of all beings :

सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ।

Manu refers to स्वस्य च प्रियमात्मनः and to हृदयाम्यनुज्ञा ।

I shall now proceed to consider the inter-relation of the four purusharthas and their relative importance according to Indian thought. Dharma, Artha and Kama go together. They are known as Trivarga and Moksha stands by itself. As Moksha is the ideal mostly to be attained in after-life, though, as already pointed out the possibility of Jivanmukti is recognized by some schools of thought as the Advaita, it is left alone, and dealt with apart from the other three which pertain to life on earth. That is why the saint Tiruvalluvar, in the immortal Kural, dealt with the objects of life under the three captions of Aram, Porul and Inbam though he comprehended the ideal of Moksha under the subheading of Aram, Turavaram, Meyunarthal, even as the Mahabharata which speaks of Moksha Dharma.

The Smritis, though they deal with Dharma, Artha, Kama and Moksha, have come to be known as Dharma Sastra, because, of the four purusharthas, Dharma is the primary objective for man and Artha and Kama are secondary, to be controlled by Dharma and are properly to be the fruit of the pursuit of Dharma.

Vijnanesvara in his commentary Mitakshara, on Yajnavalkya Smriti explaining the essence of Dharma Sastra, says :

तत्र यद्यपि धर्मार्थिकाममोक्षाः शास्त्रेणानेन प्रतिपाद्यन्ते तथापि धर्मस्य प्राधान्याद्धर्मग्रहणम् । प्राधान्यं च धर्ममूलत्वादितरेषाम् । न च वक्तव्यं धर्ममूलो अर्थः अर्थमूलो धर्म इति अविशेष इति । यतो अर्थमन्तरेणापि जपतपस्तीर्थयात्रादिना धर्मनिष्पत्तिः । अर्थलेशोऽपि न धर्ममन्तरेणेति । एवं काममोक्षावपीति ॥

The Mitakshara is further of opinion that the source of Artha is Dharma, but not vice versa, for Dharma can be performed without the help of Artha, for instance by Japa and Tapas. But without Dharma there will be no bit of Artha. Similarly, Kama and Moksha. Nilakantha Dikshita echoes the same idea in a fine verse thus: "If I have not sufficient wealth, I shall abandon the Dharma which requires wealth for its performance. There are many that can be performed by bodily activities. Even if the body is weary, there can be no loss of Dharma by that. We shall fix our thoughts once at least on Siva and realize our objective."

अर्था न स्युर्यदि विजहिमो धर्ममर्थैकसाध्यं

कायक्लेशैः कतिकतिविधः साधनीयो हि धर्मः ।

कायः श्रान्तो यदि भवति कस्तावता धर्मलोपः

चित्तं दत्त्वा सकृदपि शिवे चिन्तितं साधयामः ॥

Manu discusses the question, which of the three or whether all the three should be the objectives of life. After referring to the opinion of some that Dharma and Artha are the only good in life and to that of others that Artha and Kama are the highest good and of some others that Artha is the sole aim of life and of others, that Dharma is the only good, he concludes that virtue, wealth and desire form combinedly the good in life.

(Manu 2, sloka 224)

धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च ।

अर्थ एवेह वा श्रेयः त्रिवर्ग इति तु स्थितिः ।

In the Ramayana, Ayodhya Kanda, Kacchit Sarga, one of the questions put by Rama to Bharata is as follows:—

कच्चिदर्थं च धर्मं च कामं च जयतां वर ।

विभज्य काले कालज्ञस्सर्वान्भरत सेवसे ॥

"Do you work for all the three, Artha, Dharma and Kama, after dividing your time among the three appropriately?" This idea proceeds on the principle that all the three purusharthas are essential and they together fully comprehend the aspiration of the integrated personality of man. In the Mahabharata, Santi, Apad-Dharma portion, Adhyaya 146, Vyasa gives a very interesting account of a discussion between the five Pandava brothers and Vidura as regards the relative importance of the four purusharthas. Vidura stresses the supremacy

of Dharma and next only are Artha and Kama as Dharma is the foundation for Artha and Kama. While Arjuna emphasises the need for Artha without which both Dharma and Kama cannot be achieved, Bhimasena shows the importance of Kama. The twins Nakula and Sahadeva clearly lay down that all the three must be pursued by man and are equally important.

धर्मार्थकामास्सममेव सेव्याः ।

यो ह्येकभक्तः स नरो जघन्यः ॥ ३९ ॥

द्वयोस्तु सक्तं प्रवदन्ति मध्यमं स उत्तमो यो निरतस्त्रिवर्गे ।

विभज्य कालं परिसेवमानः.....॥ ४० ॥

As you may note, the last words of his verse are similar to the words already referred to in the Ramayana. The same idea of the equal importance for man of all the four purusharthas is beautifully expressed in a poetic simile by Kalidasa in the Raghuvamsa,

स चतुर्धा बभौ व्यस्तः प्रसवः पृथिवीपतेः ।

धर्मार्थकाममोक्षाणां अवतार इवाङ्गभाक् ॥

10 Sarga, Sloka 85

wherein he likens the four sons of Dasaratha to the four purusharthas, Dharma, Artha, Kama and Moksha and says that the four brothers together shine as the embodiments of the four purusharthas. In Raghuvamsa, 14th sarga, sloka 21, he says that Rama pursued Dharma, Artha and Kama equally as was his attitude towards his three brothers.

पितुर्नियोगाद् वनवासमेवं निस्तीर्य रामः प्रतिपन्नराज्यः ।

धर्मार्थकामेषु समां प्रपेदे यथा तथैवावरजेषु वृत्तिम् ॥

14 Sarga, Sloka 21

Vyasa in the Sabha Parva, Narada-Dharmaputra-samvada, indicates the period of time every day for the pursuit of each one, Dharma, Artha and Kama and the period of the age of man for every one of the three. Morning should be devoted to Dharma, daytime to Artha and the rest to Kama. Period of boyhood may be devoted to Kama, middle age to Artha, and old age to Dharma.

धर्मं पूर्वे धनं मध्ये जघन्ये काममाचरेत् ।

अहन्यनुचरेदेवमेष शाल्मकृतो विधिः ॥

कामं पूर्वं धनं मध्ये जघन्ये धर्ममाचरेत् ।
 वयस्यनुचरेदेवमेष शास्त्रकृतो विधिः ॥
 न धर्मपर एव स्यात् न चार्थपरमो नरः ।
 न कामपर एव स्यात् सर्वान्सेवेत पण्डितः ॥

The division of the period should not be understood strictly in the sense that each should be devoted entirely to the exclusion of the others, but means only it should be largely devoted to the particular purushartha indicated in the verse. The Vishnu Purana also lays down that the three purusharthas should be pursued by every individual thus. "Rising up early morning with clear intellect, one should think of Dharma and of Artha, not inconsistent with it and of Kama without violation of the two. Your attitude must be the same to all the three, lest both seen and unseen results should be destroyed. If Dharma is to be endangered, then both Artha and Kama should be abandoned. Even Dharma may be abandoned, if it is opposed to public opinion and if it is not conducive to the happiness of society."

ब्राह्मे मुहूर्ते उत्थाय मनसा मतिमान् नृप ।
 विबुद्धः चिन्तयेद्धर्ममथं चास्याविरोधिनम् ॥
 अपीडया तयोः काममुभयोरपि चिन्तयेत् ।
 दृष्टादृष्टविनाशाय त्रिवर्गं समदर्शनः ॥
 परित्यजेदर्थकामौ धर्मपीडाकरो नृप ।
 धर्मं चाप्य सुखोदकं लोकविद्विष्टमेव वा ॥

While stressing the equal importance of Dharma, Artha, and Kama for man, Indian thinkers have always advocated the principle that the pursuit of Artha and Kama should be regulated by the requirements and injunctions of Dharma. They condemn the unrestrained passionate pursuit of either Artha or Kama regardless of Dharma, which they regard, as the substratum for the realisation of the aspiration by man of Artha and Kama. As I have already pointed out, they regard Dharma as the upholder and maintainer of society and world order and the individual can never aspire for the enjoyment of wealth and happiness unless the world order and the stability of society are maintained. In the third of the four verses forming the Bharata Savitri mentioned towards the end of Mahabharata as the essence of the teaching of that

great work, Vyasa emphasises passionately the supreme importance of Dharma as follows:—

ऊर्ध्वबाहुर्विरौम्येषः न च कश्चित् शृणोति माम् ।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

“With uplifted arm, I cry from the housetops, but none hears me. It is from Dharma that Artha and Kama result, why then is Dharma not followed.” He recognises here that Artha and Kama satisfy the psychological tendencies of man and they form essentially the two fundamental aspirations of every individual. At the same time he firmly enunciates the principle that Dharma should regulate the pursuit of man for the realisation of the rational aspiration of Artha and Kama. Saint Valluvar echoes the same sentiment in the following Kural:

சிறப்பினும் செல்வமுமீனும் அறத்தினூக்கு ஆக்கும் எல்லா வயிர்க்கு.
Is there anything higher in life than Dharma? It secures Moksha and Artha. The Purananuru also says the same thing: சிறப்புடை மரபிற் பொருளும் இன்பமும் அறத்து வழிபடுந் தோற்றும் போல்.

He who pursues Dharma secures Moksha, Artha and Kama. Sita in the Ramayana reminds her husband on his entering the Dandaka forest for fulfilling his vow of exterminating the Rakshasas, that from Dharma, Artha results and also sukha or Kama. Dharma is the the essence of the universe.

धर्मादर्थः प्रभवते धर्मात्प्रभवते सुखम् ।

धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥

Ramayana, Aranyakanda, 9 Sarga, 30 Sloka.

Nilakantha, the great commentator of the Mahabharata, in one of his introductory verses says, that when sublimated by Dharma, Artha and Kama take a loftier shape. Petty-minded men pursue Artha and Kama for the satisfaction of sensual enjoyments and desires; and pursue even Dharma for the sake of material objects here and hereafter, for the pleasures of Svarga. But great men pursue Dharma so that their minds may be purified, and aspire for wealth so that religious sacrifices may be performed for the welfare of mankind and for the sustenance of their lives, and eagerly desire for the attainment of moksha and Nilakantha says that the way of the petty-minded and of the great ones are illustrated by the story of the lives of the Dharthrastras and the Pandavas.

धर्मादित्रयमर्थकामकरणप्रीत्यर्थमित्यल्पकाः
 धीशुद्धिक्रतुजीवनार्थकतया मुक्त्यर्थमित्युत्तमाः ।
 एतत्पाण्डव-धार्तराष्ट्र-चरितव्याख्यामिषाद् दर्शितम्
 येनासौ निजवाक्यजातहृदयं मह्यं ददात्वादरात् ॥

The great law-giver Manu lays down as follows :

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
 धर्मं चाप्यसुखोदार्कं लोकविक्रुष्टमेव च ॥

4 Adhyaya, 176 Sloka.

Let every individual avoid the acquisition of wealth and the gratification of his desires if they are opposed to Dharma and avoid also those acts of Dharma which are opposed to and hurt the feelings of the general public and lead not to joy even in afterlife. The renowned poet Bhavabhuti describes the man of real Vedic culture thus :

ते श्रोत्रियाः तत्त्वविनिश्चयाय भूरिश्रुतं शाश्वतमाद्रियन्ते ।
 इष्टाय पूर्ताय च कर्मणोऽर्थान् दारानपत्याय तपोऽर्थमायुः ॥

Malatimadhava,

Wealth and material comforts are desired by him for the sake of service and charity to his fellow-beings and for fulfilment of his religious duties. Married life is desired only for the sake of progeny and long life is wished for the practice of spirituality. Similarly, Kalidasa in the Raghuvamsa, describing the greatness of the Kings of Raghu line says, that they acquired wealth for the sake of giving and courted the pleasures of married life only for the sake of progeny.

त्यागाय संभृतार्थानां सत्याय मितभाषिणाम् ।
 यशसे विजिगीषुणां प्रजायै गृहभेधिनाम् ॥

Raghuvamsa, 1 Sarga, 7 Sloka.

The great Indian lady moralist Auvvai states that Dharma consists in the making of gifts and wealth should be acquired without doing evil and Kama is pure love and regard subsisting between the two life-partners who are of one mind and Moksha is renunciation of all the preceding three purusharthas by thinking upon the Supreme.

ஈதலறம் தீவினைவீட்டிடல் பொருள் எந்நூன்றும் காதலிருவர்
 ஒருத்தொறுமித்து ஆதரவு பட்டதே இன்பம். பரனை நினைந்து
 இம் மூன்றையும் வீட்டதே பேரின்பம்.

In the fourth Adhyaya of the Manu Smriti, the great law-giver lays down that every individual may earn his livelihood only by acts which are not reprehensible and not opposed to Dharma and which do not entail much suffering. (sloka 3).

यात्रामात्रप्रसिद्ध्यर्थं स्वैः कर्मभिरगर्हितैः ।

अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ॥

Again in sloka 15, he says that:

नेहेतार्थान् प्रसङ्गेन न विरुद्धेन कर्मणा ।

न विद्यमानेष्वर्थेषु नार्थ्यामपि यतस्ततः ॥

We must not earn money by acts which involve the pleasures of the senses nor by forbidden methods; whether one is in want or possessed of means one must not try to acquire wealth from any and every source without discrimination. Tiruvalluvar says:

அறத்தான் வருவதே யின்பம் மற்றெல்லாம் புறத்த புழுமில்.

“That is only Inbam which springs from Dharma, all else, though Inbam, is really misery and is not worthy of repute.”

From the foregoing quotations it is clear that according to Indian thought, Dharma regulates both the acquisition of wealth and material comforts and satisfaction of our desires. Valmiki puts in the mouth of Rama the ideas contained in the above verses when he gave advice to Lakshmana on the eve of his banishment to forest. Rama says that it is found by experience in the world that Dharma, Artha and Kama are attained as the fruit of the pursuit of Dharma alone and those acts which give rise to realisation of these three purusharthas are to be followed, much in the same manner as by marriage one is able to attain the three purusharthas on account of a beloved and obedient wife who has given birth to a good son.

धर्मार्थकामाः किल जीवलोके समीक्षिता धर्मफलोदयेषु ।

ये तत्र सर्वे स्युः असंशयं मे भार्यैव वश्याभिमता सुपुत्रा ॥

But if all the three purusharthas cannot be attained by any act, then, at least that which is conducive to Dharma should be followed. If, on the other hand, one is bent upon the pursuit of wealth alone, he becomes the enemy of all and he who is determined to be a hedonist does not merit any praise.

यस्मिंस्तु सर्वे स्युरसन्निविष्टा धर्मो यतस्यात्तदुपक्रमेत ।

द्वेष्यो भवत्यर्थपरो हि लोके कामात्मता खल्वपि न प्रशस्ता ॥

The ideal of leading a life of Dharma alone, without caring for the pursuit of wealth and even at the sacrifice of material happiness is only for the chosen few who are worthy of the appellation of Rishis. That is why Rama boldly proclaimed to Kaikeyi that he is determined to lead a life of Dharma like the Rishis and that he is not intent upon Artha at all in his conduct through life (*vide* Ayodhyakanda).

नाहमर्थपरो देवि लोकमावस्तुमुत्सहे ।

विद्धि मामृषिभिस्तुल्यं केवलं धर्ममास्थितम् ॥

Vyasa in the Mahabharata, Vana Parva, has put the same idea in an arresting manner thus. He classifies men into four kinds, those who care for material happiness in the present life and do not care for after-life; secondly, those who do not care for material happiness at all during their life on earth but prepare themselves for eternal happiness after death; then those who care both for material happiness here and for happiness hereafter; and lastly those who do not care for either happiness here or in the hereafter. For the first category he gives the illustration of the Rajaputra who leads a life of material happiness here only and does not care for the future. For the second category he gives the example of the Rishi. For the third he cites the illustration of the good man of the world and for the last category he gives the example of the cruel hunter.

इहेवैकस्य नो तत्र तत्रैवैकस्य नो इह ।

इह चामुत्र चान्यस्य नेह नामुत्र कस्यचित् ॥

राजपुत्र चिरं जीव मा जीव ऋषिपुत्रक ।

जीव वा मर वा साधो व्याध मा जीव मा मर ॥

Thus Dharma gives coherence and direction to the different activities of life. It is a complete code of life, the harmony of the whole man, who finds the right way for the just law of living. But higher than Dharma is the great ideal of spiritual freedom which ennobles the whole life of the individual and the whole order of society. As G. H. Mees puts it in his "Dharma and Society", Moksha is the kingdom of God, while Dharma is the Kingdom of God on earth. Hence according to Indian

thought the four purusharthas exhaust all the elements of the fundamental aspirations of an individual who wants to lead a good and well-ordered life on earth. While the supreme aim of social order is to train human beings to attain a state of complete freedom from all bondage including the shackles of the human body, and of supreme everlasting happiness un-mixed with any misery or suffering, it is not divorced from temporal ends for a development of social conditions which will enable every individual to attain a high standard of moral, material and intellectual life, which will be in harmony with the good and peace of all and be consistent with the dignity and liberty of the human personality. The pursuit of these four purusharthas must be based on the fundamental principles of truth, Ahimsa and compassion for all, self-sacrifice and self-control. The great message and the clarion call of the sages of the Upanishad to mankind is summed up in three words each beginning with the letter "Da", namely "Dana, Daya and Dama". A beautiful story is told in the Upanishad. Once upon a time the Devas, Manushyas and Rakshasas approached Prajapati for advice. He vanished from their presence and there was only a peal of thunder, similar to the sound "Da, Da, Da". Each group interpreted this as advice summed up in a word beginning with Da, in accordance with what it felt it lacked in. The Devas who lacked self-control interpreted it as "Dama", the Rakshasas who were notorious for cruelty, interpreted it as "Daya" or compassion, and the men whose characteristic was the possessive instinct interpreted it as "Dana" or charity. All the three groups met and communicated to each other the three words denoting the message of Prajapati. Sankara very wisely observes in his commentary that all the three groups are found among men and the message contained in the three words, Dana, Daya and Dama is for humanity. Thus the Vedic sage drew his profound inspiration from the sounds of pealing thunder which reverberated throughout the world. These three words are fit to be written in letters of gold, not only in the portals of the United Nations Organisation working for world peace and for common humanity, but also on the tablet of the heart of every individual in society. The nations composing humanity also should lay this message to their hearts. Otherwise there is no hope for humanity and no prospect for the peace of the world. We find that the same memorable message inscribed in

enduring rock in the Heliodorus Column erected at Besnagar, a place 30 miles north-east of Bhopal. This granite pillar was erected, as found in the inscription, by Heliodorus, a Greek, who calls himself a Bhagavata, sent as messenger by Antialcidas of Syria. The last portion is in Prakrit: Trini amrtapadani (Su)-anuttitani, nayanti Svaga Dama chaga apramada. These three are the same as found in Sanatsujatiya of Mahabharata :

दमस्त्यागोऽप्रमादश्च एतेष्वमृतमाहितम् ।

Self control, renunciation and faultlessness, these three are the foundations of immortality (*vide* my article, Journal of Oriental Research, Vol. XV, part iii). Indian thinkers have by their clear analysis of the fundamental aspirations of the human heart and by the enunciation of the high ideals which man should possess and for which he should work as a fundamental unit of society and as a citizen of the world, have made a unique contribution to the thought of mankind.

I feel, therefore, that we, sons and daughters of this ancient land of Bharatavarsha, should not neglect the study of ancient Indian thought and culture but should do so in a scientific spirit and that we need not go in search of the thought of other countries for the noble ideals of life. So long ago, Manu said "Learn the Dharma which has been always followed by good men of culture whose minds are free from attachment and hate and which your heart also will endorse.

विद्वद्भिः सेवितः सद्भिः नित्यमद्वेषरागिभिः ।

हृदयेनाम्यनुज्ञातः यो धर्मस्तं निबोधत ॥

Let me, therefore, conclude with the memorable words of the Convocation Address delivered by my father in 1911 at this University: "With brains enlarged and hearts expanded, with character, more valuable than intellect, and trained capacity, greater than knowledge, go ye, brethren, in the language of the Mahavagga and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, the gain, for the welfare of man. Wherever you go and whatever you do, I entreat you to treasure in your hearts that priceless refrain of Hindu Sacred literature thrice repeated on every occasion to secure its virtue on three different planes of human endeavour शान्तिः शान्तिः शान्तिः ॥"